



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

II.

CATHOLICS WANT PUBLIC SCHOOLS.

IN the discussion as to substituting sectarian schools for the present system of public schools, the desire of the Catholic people on the subject has not been referred to. It is a fact that none would object to such a substitution more than they.

Their preference for the public schools is shown by the fact that, while in every important parish in the country there is at present a free Catholic school, and parents have their choice between that and the public school for their children, the Catholic clergy have found it necessary to prescribe that any parent sending children to the public school shall be refused the sacraments of the church; and thousands of Catholic parents are at present undergoing this penalty rather than comply. In the writer's own family, a parent was refused the sacraments for years for this reason.

One reason for this preference is that a better education can be secured in the public schools. This the church authorities deny, and say that the Catholic schools as at present conducted are sufficient. Consequently, it is not to be supposed that there would be any improvement in this respect in the Catholic schools, even though they had the desired aid from the Government.

Another reason for this preference is that the parents regard education as being, if not a branch of the Government, at least as outside of religion, and they want no religious interference with it. They are not anxious to exchange the present system for one in the management and scope of which they will have no voice. American Catholics, no more than any other Americans, are desirous of yielding up any right of self-government which they now possess.

Cardinal Gibbons's plan of abolishing the present public school system, and apportioning the present school tax for the maintenance of sectarian schools, means that the Government shall be used, first, to compel Catholics to contribute to the support of Catholic schools, and second, to aid in compelling Catholics to send their children to Catholic schools, by making the only alternative the sending of them to a school of another religious denomination.

When there is any serious danger of this Government being made the agent, through the educational system or otherwise, of forcing any religion on its citizens, whether that religion be Catholic, Protestant, Mormon, Jewish, or any other, the Catholic people will be among the foremost in protesting.

F. E. MCGURRIN.

III.

THE FIELD-INGERSOLL CORRESPONDENCE.

INTERESTING, instructive, and able as the Field-Ingersoll correspondence has been, I think Mr. Field was unfortunate in his "Last Word," in that he has given away the essential feature of his side of the case in this remark: "You (Ingersoll) say, 'There are no punishments, no rewards: there are consequences. Very well, take the 'consequences,' and see where they will lead you. If followed up, they will lead you very far. For if man lives after death, and keeps his personal identity, do not the 'consequences' of his past life follow him into the future? And if his existence is immortal, are not the consequences immortal also? And what is this but endless retribution?'"

"If his existence is immortal?" "If" is a poor premise upon which to build a dogmatic conclusion, and yet such is the great error and absurdity of Orthodoxy. And here Mr. Ingersoll has Mr. Field at a great advantage, and can easily grind him to powder. For it is perfectly safe to assert that there is nothing in